

“Made it into cough drops. They went like hot cakes.”

For those with an especial interest in Mormon history, the book provides nuggets:

—When ZCMI was formed, the only two non-LDS firms purchased for incorporation into the cooperative were owned by Jews.

—The LDS Church contributed \$650 toward the erection of the first synagogue in Utah.

—The pioneer Mormons adopted the Jewish custom of seating men and women on opposite sides of the aisle in church.

—There was a Jewish colonization project in the Sevier Valley. Though it failed, out of it came the highly successful Utah Egg and Poultry Association.

—A Jewish governor of Utah, Simon Bamberger, was the first chief executive of the state to occupy the present Capitol building.

Mrs. Brooks touches rather lightly on an interesting aspect of pioneer attitudes—the extremely strong Hebraic aspect of Mormonism at that time. In his *Women of Mormondom*, published in the last year of Brigham Young’s life, Edward W. Tullidge could state boldly:

The first covenant was made with Abraham and the patriarchs *in the East*. The greater and the everlasting covenant will restore the kingdom to Israel. That covenant has been made *in the West*, with these veritable children of Abraham. God has raised up children unto Abraham to fulfill the promises made to him. This is Mormonism. . . .

Mark this august wonder of the age; the Mormons build not temples to the name of Jesus, but to the name of Jehovah—not to the Son, but to the Father.

The Hebrew symbol is not the cross, but the sceptre. The Hebrews know nothing of the cross. It is the symbol of heathenism, whence Rome received her signs and her worship. Rome adopted the cross and she has borne it as her mark. . . .

The reign of Messiah! Temples to the Most High God! The sceptre, not the cross!

An inherent problem of Mrs. Brooks’ book is that a Mormon is writing about the Jewish culture. Despite her glittering credentials in her own field, she cannot overcome this handicap any more than have qualified Jewish writers who have attempted to tell the Mormon story. We learn in the Foreword that she abandoned the project after a negative reaction by Jewish sponsors to the first eight chapters, then after several years returned to rewrite and finish it. Mrs. Brooks’ struggles are evident in the completed work. In attempting to get the “proper Jewish flavor” pleasing to the sponsors, her treatment of the Hebrew culture is strangely similar to the idealized image of the Mormons projected by the Church Information Service.

## Recently Received

*Ina Coolbrith: Librarian and Laureate of California.* By Josephine DeWitt Rhodehamel and Raymund Francis Wood. Provo, Utah: Brigham Young University Press, 1973. 531 pp., \$11.95. ✓

This is an overly-long and somewhat labored biography of a very interesting woman. Ina Coolbrith was born Josephine Donna Smith, the daughter of Joseph Smith’s youngest brother, Don Carlos. She later adopted her mother’s maiden name and out of respect for a promise to her step-father kept her true parentage

a closely guarded secret. In California as a young woman, she survived a brief and disastrous marriage, began writing rather sentimental poetry, and became a prominent member of the San Francisco literary circle in the 1860's which included, among others, Bret Harte, Charles Warren Stoddard, and Ambrose Bierce. Later she became a librarian in Oakland and San Francisco and eventually the grand old lady of California letters, the state's official poet laureate.

*The Hungry Journey.* By Gordon Allred. Salt Lake City: Hawkes Publishing, Inc., 1973. 146 pp., \$2.50.

A story based on the experiences of Johannes Overdiek, a Mormon member of the Dutch Underground, during the last part of World War II.

*Prophets I Have Known.* By Joseph Anderson. Salt Lake City: Deseret Book Company, 1973. 248 pp., \$4.95.

An anecdotal and laudatory book by the man who served for fifty years as secretary to the First Presidency. In his Preface Elder Anderson says he was reluctant to write this book for fear of betraying confidences. He has succeeded very well in avoiding this danger, but on the other hand has added little to our knowledge of the personal lives of Church leaders from Heber J. Grant to Harold B. Lee. This is an inside account of modern Church history which manages to tell us nothing we could not have seen from outside.

*On the Ragged Edge: The Life and Times of Dudley Leavitt.* By Juanita Brooks. Salt Lake City: Utah State Historical Society, 1973. 175 pp., \$5.00.

A new edition of Juanita Brooks's biography of her grandfather, a Dixie pioneer. First published thirty years ago, this is still one of the more readable examples of family history.

*The goal of Dialogue's book review section is to enable readers to keep abreast of current publications of particular interest to Mormons. We especially welcome review suggestions of books which are not aimed primarily at the LDS audience but which deal with issues that should concern thoughtful members of the Church. We are interested in three kinds of reviews: 1) brief informative notes indicating the availability of a book and giving a concise report of its contents; 2) analytical reviews of about 750-1500 words; and 3) review essays, of no set length, either dealing with two or more related books or exploring in some depth a single work of unusual importance.*

*Please send suggestions of books to be reviewed or of possible reviewers to Edward Geary, 3563 North Sue Circle, Provo, Utah 84601.*